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COVER . . . Robert Sconce, '33, was the artist whose Christmas water color heralds the forthcoming happy season and keynotes the spirit of rejoicing reflected in all of the articles on the following pages. There are 12,000 alumni who will share the ALUMNUS' Christmas message. Sconce, who minored in art, has returned to this interest and is currently completing a three-year home study art program. He exhibited a water color and an oil — a portrait of his mother — in the Puyallup Western Washington Fair this autumn and four of his pictures were hung in an exhibit in August at Allied Arts, Tacoma. Vying for his time are other avocations — boating on Puget Sound with his wife, daughter and son, and public relations director for the Puyallup Valley Daffodil Festival. Sconce also served as UPS Alumni director in the early '50s. The appearance of this Christmas publication coincides with his birthday, Dec. 11. Happy Birthday, Bob!—MWS

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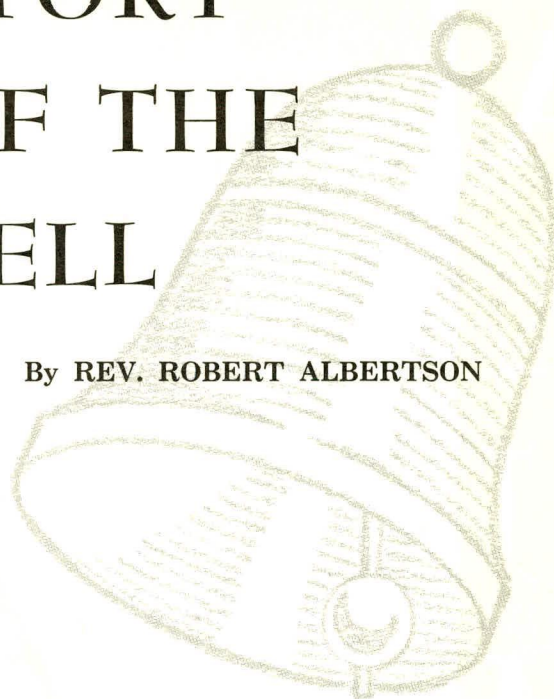
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STORY OF THE BELL

By REV. ROBERT ALBERTSON



Mingled with the spires of mighty fir trees on the campus is the gleaming white spire of the newly completed William W. Kilworth Chapel and soon the tolling from its bell will become as familiar as the tones of the hourly campus chimes, also a Kilworth memorial, which are heard throughout all North End Tacoma. The building itself is intended to be used by the community—to be of old-fashioned meeting house service as well as the center for religious services.

The Rev. Robert Albertson, who has served as faculty and administrative representative for the construction of the chapel, has written the following.

The chapel bell has waited in a warehouse for 20 years before being taken out of its retirement to begin a new career. It is nearly 250 years old.

Presented by the Henry Vollmer family of Eastern Washington, the bell was cast in 1718 in Sheffield, England. It came around Cape Horn from New York to Portland, Ore., as a signal bell on the steamship Frontier and was owned by "Father" J. H. Wilbur, famous Methodist clergyman. It hung first as a church bell in the Taylor Street Methodist Church in Portland between the years of 1850 and 1868; then served churches in the Walla Walla and Waitsburg areas. The bell became the property of Gustav Vollmer when he purchased the old church in which it

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Now thank we all our God with heart and hands and voices,
Who wondrous things hath done, in whom His world rejoices.

was hung. His family subsequently used it as a dinner bell.

Those witnessing its dedication and raising Nov. 28 took part in a symbolic service in which all took turns at ringing the bell.

The Tudor-Gothic lock-step on UPS' campus has been broken, but not at the expense of campus unity or good taste. Charles Lea II, Tacoma architect of the firm of Lea, Pearson and Richards, has designed a Georgian structure in keeping with the wishes of William W. Kilworth for a New England chapel, and with materials that make it an integral part of the campus as it has been developed. Just as New England borrowed from and reflected the influence of its roots in the British Isles even in revolution from the old country, so the Georgian architecture affirms the classical influence of the Queen Anne style while adopting the boldness of outline and simplicity of the new world.

Of all the buildings to initiate the move away from the Tudor-Gothic, it is most appropriate in a campus community in 1966 that it be the chapel. The lively faith of students is often iconoclastic rather than rooted in old forms; it is more revolutionary than repetitive and tends to prize the prophetic principle in religion rather than the priestly.

And what is true of the forms of faith is equally and as necessarily true of political philosophies as well. The tradition of a vigorous democracy must always be broken in order to be kept. For, as a tradition, kept without examination or criticism or fresh affirmation, it quickly becomes established in as inflexible a form as the theocracy or absolute monarchy which is challenged and replaced. In the campus community, the forms a dwindling democracy assumes are those of paternalism, a well-meant but stifling welfare state, or a benevolent dictatorship where students are relieved of the anxiety of self-government and are most rewarded when most compliant in their conformity. "Trouble makers, rockers of boats, askers of questions, revolutionaries" are viewed with dismay by defenders of expediency in the campus community.

New England meeting houses combined the assurances of faith in the Eternal on the one hand and an arena for struggling with the exigencies of self-government on the other. The campus community needs a meeting house when injustices in the world are to be discussed, when commitment is timely and its open examination is in order, when the daring of a free people comes to focus on a dream for the improvement of the community, the concerns of a people, and when the concept of democracy as a process is born again and again in the experience of "the noble experiment" called responsible self-government.

The bell on the Kilworth Chapel will need to call the community both to worship and to work, to cele-

brate the eternal values in the faith and to meet to apply them to fresh situations as they are discovered again. Such a chapel will be much more than "a nice place for a wedding." It will become a force of affirming freedom in worship and in self-government.

In his will, William W. Kilworth left a description of the chapel he wished to be erected on the campus of the university he served so many years as a trustee.

Mr. Kilworth was a big man. To shake his hand was to be grasped, not to grasp, for the fingers of most men were not nearly long enough to encompass that great palm. He was a big man with a large dream for the Pacific Northwest and its industrial development, for the City of Tacoma and its unfilled destiny, and for the university.

As a young man, Kilworth sold broom handles in New England where he often caught sight of the spire of a white New England chapel in the sunlight, between trees in autumnal splendor, or rising from a world whitened with fresh snow. The architectural style seemed to him to be indigenous to the land, to the world of reality and the new world's dream and direction. Such a church and meeting house combined simple faith and immediate democracy.

The chapel that will bear his name will be a bridge of lumber and brick, of east coast and west, of old world and new, of the earth in which its foundation securely rests and the sky toward which its steeple aspires. The campus church, as with all churches, will serve as a penetration symbol, uniting two worlds. It is a sacred bridge where reality and dream find a meeting place. It is an appropriate memorial to that kind of man—business man, Christian, educator, husband, father, friend—a big man.

To match the initial gift for Kilworth Chapel, 400 founders were called for. At the close of a three-year pledge period, nearly 100 volunteer founders have given or pledged \$500. Some have been churches, among them the Methodist churches at Gig Harbor, Ellensburg, Edmonds, Tibbetts in Seattle and First Methodist in Tacoma; some have been corporations or companies like H. D. Baker, Tacoma, or organizations like the Intercollegiate Knights of UPS.

Most have been individuals who have caught the spirit and significance of this kind of facility for the campus community. One of the first "five-hundreds" came from an alumna who wanted the gift to be in memory of her mother "who, back in 1927, thought the College of Puget Sound was a safe place to send her oldest daughter." Ministers who believe in the kind of Christian higher education our university affords, have made contributions. A former faculty member, Miss Georg Renau, will be remembered as her many friends responded to a call from Judge Elizabeth Shackelford to establish a memorial for her in this way.

A number of the founders are trustees, faculty



members, recent students as well as current students: Harry Brown, Raymond Cook, Chapin Foster, Henry Ernst, Everett Palmer, Clark Wood, Albert Hooker, Jack Tuell—were all trustee-founders; a recent student, Robert McGill, established his fraternity, Phi Delta Theta, as a founder through his gift. Another, John Simmons, asked that his gift be used to commission Bill Colby to paint an appropriate canvas for the narthex on the wall across from that which will contain the Founders' Plaque.

Students, businessmen, even those owning homes across the street from the chapel, have wanted to

contribute.

The first 100 founders will help complete the chapel itself; the next 50, yet to be found, will help with the furnishings; the last 50 founders will contribute to an organ. The search for remaining founders, who will give \$500 apiece, is yet being conducted.

Campus chapel services will commence in Kilworth Chapel with the beginning of the second semester this winter. A month-long series of dedicatory services will be climaxed with ceremonies conducted by Bishop Everett Palmer on March 9 at 10 a.m.

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Prof. Leroy Ostransky has composed a musical work on the hymn tune, "Now thank we all our God." To be presented at the March 9th ceremony, it combines a chorus of voices, a brass ensemble and contemporary orchestration.

On Monday, Nov. 28, the bell and steeple raising services were observed with Dr. Thompson, the Rev. Albertson and Tom Albright participating. On Wednesday, Dec. 14, the first service in the Chapel will take place—a candlelight carol service with an ac-

count of Christmas traditions by Dr. Thompson and a cocoa hour in the president's residence.

There will be a dedication of the Cyrus E. Albertson memorial pulpit and lectern on Feb. 9 at 10 a.m.

Ground was broken for the chapel on May 15, 1966 by Roe E. Shaub representing the board of trustees; Dr. John Phillips, the faculty; Tom Albright and John Ortmeier, the students; Mrs. Willis S. Dakrow, the community; Bishop Everett Palmer, the church; Dr. Clark J. Wood, the alumni.

CHRISTMAS IN LAMBARENE

By DR. JOHN D. REGESTER

On the banks of an African river, in a remote spot just south of the equator, God's spirit will have rebirth this Christmas, not just once but many times. This will happen, just as it has happened daily over the more than fifty years since Albert Schweitzer came there first in 1913. It will continue despite his death in September 1965 at ninety years of age.

On the eve of Christmas it is likely that a woman who is with child, and her husband, will arrive, weary from many miles of travel. They will be housed. A baby will be born.

In the dark first hours of Christmas a doctor will be aroused by a knocking on his latticed door. He will go out with a kerosene lantern lighting his path. A worker will start up the electric generator, and lights will come on in the operating room.

At the first signs of dawn the teeming life in the hospital village will begin to stir. Cooking fires will be kindled under overhanging roofs in front of doors of quarters for the families of patients. Women will come from the river with pails of water balanced on their heads. Clucking chickens will scratch for food for their broods. Goats will pour out of their pen to graze. Nurses, with cheery words of greeting and comfort, will move about the wards.

Throughout the day doctors will attend to the needs and welfare of patients. There will be cases of malaria, ulcers, broken bones, injury by an alligator, hernia. In the leper village, a half mile from the main buildings, sores will be cleaned and freshly bandaged.

After dark the score-and-a-half of doctors, nurses, housekeepers and construction workers will come by

light of lanterns or "electric torches" to the dining hall. About a long table they will have a simple meal and program.

That there was untended sickness and suffering of natives in the locality of a mission of the Paris Evangelical Society, recounted in one of its pamphlets, occasioned Schweitzer's medical activity. Although, at thirty years of age, he was a doctor in both philosophy and theology, a principal of a theological school, an associate pastor of a city church, a lecturer at the University of Strasbourg, an organist giving recitals in the major capitals of Europe, and author of books in music and in theology which had received international attention, he enrolled as a student of medicine, became a physician and surgeon and went to meet this need. For him it was a necessity laid upon him by his compassion for suffering, by a conviction of responsibility which he felt the European with his "undeserved good fortune" had to a Dives on his doorstep, and by his sincerity as a follower of Jesus—who, he said as the conclusion of his New Testament studies, comes to us as a stranger, as he did to the fishermen on the shores of the Sea of Galilee, but with the same command to follow him.

Lambarene was in 1913 a jungle spot so remote that to reach it took weeks of travel by steamer and river boat. For assistance he had only his wife, and for financial means only his own savings and the gifts of friends.

The hospital was, and has been during its more than fifty years, a personal undertaking and has had no institutional or organizational support. It brought, by Schweitzer's intent, a service by man as individuals to their fellow men.

The hospital was begun on the mission grounds, had to be rebuilt after World War I and then relocated. It needed to be continually expanded to care for a sustained, but ceaselessly changing, population of six or seven hundred persons. The buildings to house the medical services, the patients, and the members of the families who bring their sick by dug-out canoes from their villages along the Ogowe River and its tributaries were designed by Schweitzer and built only by dint of his personal supervision and own manual labor. This is true also of the simple provisions for water supply, drainage and sewage disposal, and of the establishment of gardens and orchards. These were labors supplementary to those of medical service.

When Schweitzer took the step of commitment to the medical mission there were vigorous protests from his friends, colleagues and professors against his throwing away his talents as an artist and scholar. In the solitude of the jungle, however, playing on a pedal-equipped piano or studying and writing at a crude table far into the night, by light of kerosene

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lamp, in his barracks-like quarters, he continued his activities as a musician, theologian, philosopher and leader of world thought. When at the outbreak of World War I he, as a German national in a French colony, was interned, he applied himself to a search for the causes and cure for the ills of our society. From this came lectures at the universities of Upsala, Prague and Oxford which appeared as the two volumes of his *Philosophy of Civilization*. His account of his medical work, *On the Edge of the Primeval Forest*, and his autobiography, *Out of My Life and Thought*, attracted helpers and financial assistance. In periodic trips to Europe on business for the hospital he gave organ recitals in great churches such as the Münster in Basel, Notre Dame and Sacre Couer in Paris, and Westminster Cathedral in London. Facility of fingers and feet were kept up on his pedal-equipped piano, and on this he prepared Bach's preludes and fugues for publication in ten portfolios, of which the last one was completed only weeks before his death. The preservation, restoration and building of church organs in Europe and the United States, and the quality of such instruments, owe much to him. To his book on *The Quest of the Historical Jesus* were added volumes on the theology of Paul and of the early Christian Church. For the observances of the hundredth anniversary of Goethe's death, and of the two-hundredth anniversary of his birth, Schweitzer was invited to give commemorative addresses at Goethe's birthplace, at Oxford, at Cambridge, and at Aspen, Colorado. He was Gifford lecturer at Edinburgh University. He was made a member of the French Academy, received the British Order of Merit and Sweden's Prince Charles Medal, and was awarded the Nobel Peace Prize. The man who had thrown away his life and talents in the equatorial jungle, in order to relieve suffering and to save lives which reason might say had not such significance as to justify the sacrifices, became regarded around the world as perhaps the greatest man of our time. This was not, however, so much because he was a person with a universality of genius, but because he was a clear expression of what is in the heart of men when they are most truly themselves. As Norman Cousins so well stated, "He has supplied a working demonstration of reverence for life," and "he is loved and has influence because he enables men to discover mercy in themselves."

There have, on the other hand, been attacks directed against him in recent years. Some of the visitors, who have found it not difficult in these days of air travel to get to Lambarene, have been critical of the fact that what he created in this jungle setting is not like a modern European or American city hospital, that it does not provide its patients with all the facilities and services of such an institution, and that

it lacks up-to-date water, light and sewer systems. His conduct of it was said to be old-fashioned and paternalistic. Some have found fault that he did not educate natives as doctors and did not have native doctors. Some of the criticism is accounted for by lack of recognition of the motive and purpose of his work and of the conditions under which he labored. Some of it is due to lack of understanding of the sound reasons which exist for purposeful choice of criticized features and practices. Some derogation results from the people's natural tendency to escape self-disease by denying impressive greatness, and in particular any special merits of character and spirit, to anyone. It seems evident that there has also been a designed undertaking to decrease his image and influence since his protests against the testing of atomic bombs, because of the harm to present and to future life, and against entertaining the idea of their use to settle disputes. At Lambarene, though, some visitors have learned, like Norman Cousins, that "a man does not have to be an angel to be a saint."

As for the hospital, despite some incorrect and irresponsible journalistic statements, there still is no other available medical service for the jungle people to whom it ministers; and its medical service is good, despite lack of some modern facilities and instruments. How greatly it is needed is evidenced by the thousands who in the course of a year come to it for help from what would otherwise be unrelieved suffering and death. There are, also, and will probably continue to be as long as the hospital is needed, persons who will carry it on in the ethical spirit of which Schweitzer has given them deepened awareness—and are, and will continue to be, friends scattered around the world for whom this hospital has special meaning, who will keep it alive.

Schweitzer's major significance, however, is not in the results accomplished at Lambarene, but in the formulation, and even more in the manifestation, of the principle of reverence for life. The hospital was an expression, and one particular instance, of an ethical principle which has universal validity and applicability. In so far as one escapes thoughtlessness, and is then true to the nature which he finds in himself and all being, Schweitzer affirms, he feels the demand for expression of this principle in every situation and act of his life. In an elemental thinking he is aware of himself as a will to maintain and to further his life, and of all other being as similar will; and out of complete obedience by individuals in daily life to the ethical spirit of uncalculating service to the will-to-live-and-to-enrich-life both in oneself and in all other will-to-live can grow a spirit of mutual confidence between persons and a humaneness in their relations which is both the essence of civilization and the condition of its progress.

GOD TALK

By
Dr. John B. Magee

The John D. Regester Faculty Lectureship was established in 1965 to honor the service of Dr. John D. Regester, who joined the UPS faculty in 1924, taught philosophy throughout his career, served as dean of the university and later as first dean of the Graduate School. He still is a member of the teaching faculty.

Under terms of the lectureship, the annual address is to be by a member of the university faculty who exemplifies the qualities of scholarship and intellectual integrity which professors and students have long associated with Dr. Regester.

The lecture is scheduled for the fall semesters as a complement to the annual Brown and Haley Lectures in the spring.

"God-Talk" or "A Lecture in Philosophy About What Everyone Already Knows" was the choice of the first Regester speaker, Dr. John Magee. And this lecture follows on the succeeding pages as a recognition by the ALUMNUS to both Dr. Regester and Dr. Magee. The second Regester Lecture took place in November, 1966, given by Dr. Harold P. Simonson whose topic was "The Closed Frontier and American Tragedy." Texts are available in the Book Store.

It is entirely fitting that we should honor Dr. John D. Regester tonight; you by your presence here and the University by establishing this lectureship in his name. I only wish that I were as capable of fulfilling my role in this celebration as Professor Regester apparently believes I am.

I must tell you something about my recent correspondence with Doctor Regester before I get to my subject. He described in one letter how the natives had come to Gabon to mourn the late Dr. Schweitzer and how they had danced in his memory. So I wrote saying that I could see him joining in this dance. I raised the question (if you will pardon the corny rhyme—"How will we get him back to Tacom' after he's danced in Gabon?") And he wrote in reply, "I haven't been able to contribute to the dancing. I can't shuffle my feet, or wiggle certain parts of my anatomy properly—or improperly."

The title of my address tonight is "God-Talk," although some have thought that it was entitled "God Talks." One of my colleagues even addressed a letter to me in care of the God Department. But the fact is that tonight I wish to place my work in the framework of my profession as a teacher of philosophy. I want to critically examine a kind of language, specifically religious language. I am personally indebted to the skills of philosophy in shaping my own view of the world and would like to manifest the philosophical spirit as far as I am able. Perhaps in so doing I may commend it to you.

There are those who resist this task of sorting, comparing, clarifying, and relating concepts, to which philosophers are so prone, but I find it impossible to accept their veto. I believe that in a time such as ours it is impossible to come to any substantial understanding of religion without some critical sophistication. This can be illustrated by a story told by a colleague of mine. A bishop found himself sitting in a plane next to an astronomer. After introductions the astronomer, desiring to save himself from lengthy discussions of religion, said, "Bishop, I have a very simple theology: Love your neighbor as yourself." "And I," replied the Bishop, "have a very simple astronomy: 'Twinkle, Twinkle, little star!'"

I have given this address the subtitle: "A Lecture in Philosophy About What Everyone Already Knows." You may have wondered about this subtitle. It is simply an acknowledgment that we all habitually use the language I am going to talk about. My justification for talking about it is that in spite of the fact that we all use it—and with some degree of skill—there is nonetheless a certain confusion in our usage. In fact, I am inclined to believe that our abuse of religious language has as much as anything else to do with skepticism about faith. I must confess that if all I knew about religion was what can be heard on popular religious programs, I would go back to Socrates and be a pagan. And I presume that many of you would join me. Unfortunately much popular God-talk is often on the level of this bit of verse:

God heard the embattled nations shout,
"Gott strafe England,
God save the king,
God this, God that,
God the other thing."
"Good God," said God,
"I've got my work cut out."

The word "God" has a special status. The current God-is-dead movement, which goes at least as far back as Hegel and was given popular statement by Nietzsche in the middle of the nineteenth century, will fall afoul of this fact. I believe that I suspect that one of the reasons that the God-is-dead movement appeals is that language about God has been so misused. In part, at least, I believe that the movement is a logical reaction to a confused kind of God-talk.

I think I understand the sentiments that move some of these scholars, and, to a certain degree, I sympathize with them. Those of you who are familiar with the theology of Paul Tillich know that he was an influential thinker in this area. His books are often cited by the scholars who are now saying "God is dead." He himself confessed that much of his career was an attempt to elaborate concepts in faith which would be acceptable to his humanistic associates. And this involved the attempt to translate "God" into other terms, such as "Ground of Being" or "Unconditional Concern," terms with which members of the beginning religion class, I am sure, are agonizingly aware. He recently reported, however, an occasion in which he attempted to explain this effort of theological translation to a small group of scholars which included the late Martin Buber. He tells about it in this way: "After I had finished, Martin Buber arose and attacked what he called the abstract facade. With great passion, he said that there are some aboriginal words, such as "God," which cannot be replaced at all." Tillich confessed that he was forced to admit that Buber was right. "I learned a lesson," he said. The terms "Ultimate Reality" and "Unconditional Concern" which appear continuously in his theological works do not appear at all in his three volumes of sermons. "This awareness," he said, "produced by Martin Buber, enables me, I believe, to preach at all." This is part of what I mean by saying that the concept of God has a special status.

The same point can be made in another way. The philosopher Charles Hartshorne claims that the God concept is so integral to the structure of Indo-European linguistics that to deny it is to contradict the logic of the whole language. I am sure you are grateful that I am not going to discuss that topic in detail tonight.

The philosophers' philosopher Anselm, who formulated what is now known as the ontological argument, formulated most logically, I believe, the special status of the God concept. God, he said, is that being than whom no greater can be thought. To put it another way: If you think of a greater being than your God, your God is no God. Or to put it linguistically, the statement, "I can think of improvement on the God I believe in," is a contradiction. For if the idea

of God is that of a being than whom no greater can be thought, your God is the highest being you believe in, be it science, humanity, or whatever. If you can think of a higher God than that — or a higher being than that — you are ready for conversion to another God.

This realization entered the history of religion in the West long before philosophy had come self-consciously to the foreground. It consists in a gradual shucking off of ideas of God, which are unworthy of God as God; for example: God is a being who has pets, who has favorites, who gets angry with human beings, who has the limitations of human temperament, human knowledge, human character, or human nature in general. All of these concepts have gradually been rejected, as the people of the West progressively tried to bring their concept of God into harmony with the highest concepts they could conceive.

Now whether such a being exists, or perhaps as we might better say, whether ultimate reality has the characteristics of his kind of perfection, is another question. But the fact is that the God concept is the concept of the being than whom no greater can be thought. This is what I mean by saying that the God idea has a very special kind of place in our thoughts.

With these introductory remarks let me now turn to my major concern, the mapping of God-talk. What do I mean by this?

What we call language is, in fact, a multiplicity of languages. Instead of one grammar, there are, in fact, many grammars. We realize this implicitly because we use these languages properly in many ways. However, we often make mistakes, and that is the justification for this lecture. Gilbert Ryle uses this example: "Suppose someone were to say, 'Saturday is sick'." We would know that the speaker was either joking, or intending something other than the usual meaning. Or, if he were really serious, we should rightly conclude that it is he who is sick, rather than Saturday. This is the kind of linguistic mistake which Gilbert Ryle calls a category mistake. What is a category mistake?

It is a mistake which one makes in language when he uses concepts incorrectly, when he attaches a concept that applies to one area of the language to another to which it does not properly apply. So, for example, days of the week cannot get tired and go to sleep, or get sick. Let me give you some examples of category mistakes that I think will make my meaning clear. Schultz's cartoon "Peanuts," which is a source of many a philosophical reflection, on one occasion showed the dog, Snoopy, balancing a bottle of pop on one ear. Charlie Brown, watching with amazement, says, "Look Snoopy is balancing a bottle of pop on



Dr. John B. Magee

his ear." Terrible-tempered Lucy looks and then says, "What flavor is it?" "Grape," says Charlie Brown. "Oh, well then," says Lucy as she walks away.

I don't like to analyze humor, but what is funny in this anecdote is that the color category has nothing whatsoever to do with the category of gravitation, and to place them in such a relationship is a category mistake.

When Mrs. Louise Oncley, who is now studying at the University of Indiana for her Doctorate in Philosophy, was here at the University of Puget Sound she had an encounter with a visiting lecturer who was a behavioristic psychologist. He was lecturing on the possibilities of mapping the central nervous system. What he claimed was that, in principle, scientists could map the various routes of the nerve impulses and that eventually they should be able to construct a machine which would be able to imitate precisely the activities of the central nervous system. In short, we could build a machine that would have all the functions of a human being.

At this point Mrs. Oncley asked him this question: "Suppose," she said, "you built such a machine, that it was sitting here at the side of the room and

as you went by you accidentally bumped against it. Would you say 'I beg your pardon?' ". This was an especially astute question. If he said, "Yes," then he was involved in a category mistake, the kind of mistake a person makes when he gets out of his car, sees a flat tire, and kicks the automobile. If he said, "No," then he was giving up his whole argument. His answer was, "Yes," but that did not relieve him of the burden of absurdity.

Let me suggest one more example of category mistakes. Here are two sentences which look very much alike. One of them is this: "On the third day he arose from his bed." The second sentence is: "On the third day he arose from the dead." You are familiar, of course, with the significance of that second sentence. To treat these two as though they were the same kind of language, or they obey the same logical rules just because they have grammatically similar forms, can lead only to the destruction of the religious meaning of the second statement. What we have been doing here is, in effect, mapping.

Mapping religious talk is to find out the logic that controls the use of its fundamental elements, so that one can, so to speak, travel from one part of this territory to another, without falling into a ditch. I believe that to understand the logic of our religious language or what I call God-talk is very important to us. The function of language, as I understand it, is communication, and when the lines of communication are in poor repair, static becomes intolerable, messages don't get through. If the messages are factual, of the sort, "On the third day he arose from his bed," they get through. The reason that they get through is that our culture has given a great deal of care to mapping messages that we call scientific. Scholars who work in the sciences are continually refining their terminology so that they can communicate with one another. But if the messages happen to be value messages, then there is inevitable static. These meanings do not seem to get through, and yet it is these messages which are the very basis of our life together, including, I should say, the life of science. They are the living tissue of the human community. We want to talk about war and peace, civil rights, art and religion; and we ought to give some critical care to what we're doing if the whole thing is not to become a confused mess of meaningless or misunderstood claims. I don't mean that if we understand one another, we would all agree. But at least we would know what we disagree about.

For about 20 years, beginning after the first World War, it was proposed that we solve this problem by translating all language into scientific language. Those of you who have studied the popular Semantics Movement that was begun by Alfred Kor-

zybski and carried on by men like Stuart Chase and Kayakawa will recognize this program. They hoped that we would solve all problems of communication once we had effected this translation. It is my thesis tonight that such translation is impossible. It can only lead to confusion if we imagine that we will be able to effect it.

To being our mapping in more detail, I would like to distinguish five categories of talk so that when we come to the unique category of God-talk we can map that territory with an awareness of the land that lies, so to speak, outside of it. The first kind of language which I shall discuss is thing-talk.

Thing-talk is part of our common sense. If I say, "Here is a desk," "here is a chair," that's thing-talk. Or if I say that this is H_2O or that is H_2SO_4 , that's thing-talk in the more precise way of science. Those are about the only formulae I remember from my college chemistry.

Thing-talk follows certain rules that I have time only to suggest. Thing-talk is primarily descriptive and sensory — that is, it tells us how the things which we sense stand in relation to one another. It depends upon seeing, touching, hearing and so on. The crucial terms of any sound thing-talk must contain some sense reference. For example, suppose I were to say: "There are angels hovering around this desk." That is unsatisfactory thing-talk. It is unsatisfactory because the crucial term — in this case, "angels" — has no connection with any pointing that I can do with my senses. I cannot see them, touch them, taste them, smell them, hear them, so that, in short — having no connection with my sense experience — angels cannot be brought within the sphere of thing-talk. I must anticipate my critics. It is equally unsatisfactory to say that there are devils hovering around this desk. So much for the first kind of language.

The second is moral-talk. Moral-talk is not of how things are but how they ought to be. How they ought to be is not one of the things themselves. I'll repeat that. Moral-talk is not how things are but how they ought to be. And how they ought to be is not one of the things themselves. The philosopher, John Wisdom, cites the example of a person on trial for negligence in an automobile accident. He points out that after all the facts have been assembled, the judgment of whether or not this is a case of negligence is over and above the facts themselves. Negligence is not one of the facts. It is a way of seeing the facts. Namely, a way of seeing that they ought to have been otherwise. In legal terms, this is a conclusion on the part of the judge or jury — not a part of the factual testimony. It is not a visible material thing. It would

not be possible to reduce the concept of negligence to thing-talk, because it would be impossible to point to the negligence, it is only possible to point to the events which occurred. So the conclusion that this is a case of negligence is not a conclusion like that which occurs in a chemistry experiment. This is why you cannot prove negligence with the same degree of certainty that you can prove that something is a case of H_2SO_4 .

The third kind of talk I am going to call personal-preference-talk. Talk like this: "I like cream in my coffee." "You like your coffee black." Let me cite an example from a lecture on ethics by the celebrated philosopher, Wittgenstein, to which my colleague, Mr. Scott, called my attention. It is somewhat modified for my purposes. Suppose you play a game of tennis, and afterward I say to you, "You played badly." Suppose that in return you say, "I don't really care how I play; I just enjoy the game." There's nothing wrong with that. But suppose you have just run over a child in your car, and I say to you, "You drove negligently." And suppose that you now reply, "I don't care how I drive; I just enjoy the sensation of speed." Grammatically the two exchanges are very similar. But something is wrong. What is wrong is that the ethical meaning in the second situation has been translated into the language of personal preference which is a category mistake. And yet this kind of mistake goes unchallenged all the time. Bertrand Russell, for instance, has insisted on translating ethics into personal-preference-language, so that the phrase, "It is wrong to kill," would read, "Would that men did not kill!" Hitler, however, could have replied, "I enjoy killing! Especially Jews!" And Russell could not have made, at least on this basis, any significant reply. In personal-preference-talk there is no room for debate. "I like my coffee black; you like yours with cream." *De gustibus non disputandum*. There is no disputing tastes. But in moral-talk there is reason for the most profound debate. The logic of these two languages is different.

A fourth kind of language is aesthetic-talk. I don't want to spend much time with it because I want to get on to the central issue for tonight. Aesthetic-talk is not concerned with how things are — that's thing-talk — nor with how they ought to be — that's moral-talk — nor with the expression of personal preference — that's personal-preference-talk — but with something else. It's not easy to say exactly what the artists are doing, and I say that not because I think they are off their rockers. But it is clear to me that it does not fall into any one of these other categories. I should say that what the artist is doing is expressing somehow the whatness of things: the form, the quality, the texture of our experiences. They present

this whatness for our inspection. They give us the world in its concrete richness, illuminating, as it were, the splendor of things. This, it seems to me, is the language of art. Moral-talk is not appropriate to art. That's one of the hard things about censorship. It is an attempt to apply moral categories to a circumstance in which moral categories are inappropriate. But we are often inclined to write off our aesthetic preferences as though they were personal preferences. I want to say with the strongest emphasis that I don't believe that a work of art or our appreciation of it falls into the category of personal preference. But that is a long story and it will have to be postponed to another time, another speaker.

The fifth kind of talk is God-talk. Not that these five are all the kinds of talk there are. There are many kinds of talk. But here are five categories which are usefully distinguished from one another. With the distinctions I have made we are prepared to map the topography of God-talk, the logic of religious language. My strategy will be to suggest a number of characteristics of God-talk which I believe distinguish it from other linguistic categories. The first characteristic is this: God-talk is life-orientation-talk. Let me explain what I mean.

Oxford philosophy professor, R. M. Hare, in his book *The Language of Morals*, asks this question: "What happens, when in a moral situation, someone asks another to justify completely his decision?" If, for instance, someone were to say, "It is wrong to steal," and you asked, "Why is it wrong to steal?" "If he were pressed for final justification, he would," Hare contends, "have to give a complete specification of the way of life of which this particular rule is a part. In other words, if you are going to justify the moral rule that it is wrong to steal, you are finally going to have to give a complete specification of the way of life of which it is a part." Hare says that this is impossible in practice to do. "The nearest attempts are those given by the great religions," he writes, "especially those which can point to historical persons who carried out the way of life in practice." Following this clue, we get something like this: If we remember that "God" is the name for the highest term in such a way of life, the highest we can think of, then the statement, "I believe in God," is equivalent to something like this: "I believe in a way of life of such and such a sort — say, such as Jesus lived, or St. Paul, or St. Francis, or Martin Buber or Albert Schweitzer." Linguistically, we can test it something like this. Suppose a man said, "I believe in the Christian God," and then added, "and I hate negroes." What has happened? I contend that he has contradicted himself as surely as though he had said, "All triangles are four-sided." But he has done more than

that. He has revealed a fundamental conflict in his own way of life, which is quite different from merely contradicting oneself — making an intellectual mistake. What I am saying is that he is at the very least confused, we might even say "sick." He would not be merely intellectually wrong, he would be existentially wrong, like the man, for example, who prayed the Lord's Prayer, "Forgive us our trespasses, as we forgive those who trespass against us," and then turned around and bitterly refused to forgive someone nearby. This man would in effect be praying for his own damnation, even though he thought he was performing a pious act.

This should clarify what I mean by saying that God-talk is life-orientation-talk. When you use it, you are orienting your whole existence, charting the meaning of your life. And to engender contradictions within this kind of talk is more than simply making mistakes in mathematics, or making errors in the description of facts. It is a mistake which touches one's personal integrity. God-talk is thus orientation-talk at the highest level. It cannot be translated into thing-talk.

Let me again use an example from the student I referred to a few moments ago. At the end of her last semester here, which was a particularly heavy one for me, she turned in an extra term paper, and it was thick. The title of the paper was "What Science Can Tell Us About the Meaning of Life." The topic seemed appropriate for a course in the philosophy of science. I remember postponing reading it, because I was busy with end-of-the-term business. She kept saying to me, "Have you read the paper?" And I kept saying to her, "I haven't had time." Finally, shame got the better of me, and I sat down to read the paper. The title page read, "What Science Can Tell Us About the Meaning of Life." The student's name was underneath. I turned the page. She had interleaved an empty page. I turned another page and another: there were twenty-five blank pages. I have been accused of inventing this story, but I swear that it is true! In Wittgenstein's lecture on Ethics referred to a few moments ago, he maintained that if there were a man who knew all the facts of the world, including those facts we call psychological, and if he were to write all these facts down in a book, there would not be one single ethical, aesthetic, or religious statement in that volume. You might think that over! Wittgenstein's conclusion is the same as the student's paper on "What Science Can Tell Us About the Meaning of Life." The answer is, it can tell us nothing. Science is thing-talk. God-talk, which is talk about ultimate meanings, is decisively different.

Notice what a grotesque result is produced by an

attempt to translate God-talk into thing-talk.

The Lord is my shepherd, I shall not want
He makes me lie down in green pastures.
He leads me beside still waters;
He restores my soul.
The Lord is my external-internal-integrative
mechanism
I shall not be deprived of gratification for my
viscerogenic hungers or my need-disposi-
tions.
He motivates me to orient myself toward a non-social
object with affective significance,
He positions me in a non-decisional situation,
He maximizes my adjustment.

The second characteristic of God-talk is that it is a species of performance language. What is performance language? It is different from language like "That is a chair." "This is a desk. It's like, "Please shut the door." There is some performance language which is itself an action. That is very different from language which simply tells or describes. It is language which is itself the thing that it is about—a performance of some kind. For instance, a man says to a woman, "I love you." The statement is not merely a report, it is itself an act of love. Or suppose the governor says, "I declare this highway open." That is the opening of the highway. The expression itself is an act. Or the minister or priest says, "I pronounce you man and wife." With these words a new family is established.

What kind of performance is God-talk? It is many kinds of performances, and I just want to say enough so that you will understand what I mean by calling it performance language. Martin Buber would say that it is language which engages another in meeting. God-talk is always relational. Relation language is like "Hello." That's an act too, but it is merely conventional, and falls short of the religious level. Buber believes that genuine religious language never can be descriptive, theoretical or abstract. It must express the fulness of concrete relation. He said of his own career: "I did not rest on the broad upland of a system that includes a series of sure statements about the absolute, but on a narrow rocky ledge between the gulfs where there is no sureness of expressible knowledge, but the certainty of meeting what remains undisclosed."

Certainty of meeting! This is the kind of language that is true God-talk. Statements about the absolute—sure statements about the absolute—these are what we so often identify as religious language, theoretical theological statements. These, Martin Buber says,

are not God-talk. True God-talk is talk which relates us, which leads us forward to the certainty of meeting that which remains undisclosed. Meeting, with all that it implies, is part of the normal performance of God-talk.

Let us analyze briefly the kinds of meaning that are involved in the Lord's Prayer. The concept of relation is implied in the very first words, a form of filial address which at the same time fans out into a universal relationship. "Thy Kingdom come" is not a factual description; it is a pledge of allegiance. Or consider the commitments and promises which are involved in the remaining phrases of the prayer. These I am saying are the thing itself, that when one prays "Thy Kingdom come," one is, in effect, taking his place in that Kingdom by those very words. So religious language is *total* performance language. Let me conclude this part of my argument by an example.

I have been very interested for many years in the stories of Middle-European Judaism. An old crippled Rabbi sat listening to a tale of a healing which had been brought about through the faith of the great teacher, Israel Baal Shem Tov, who had lived in the middle of the eighteenth century. The Rabbi sat patiently listening to the uninspiring tale until he could stand no more. Finally, he cried, "Do you want to learn how to tell a story? Let me show you." He began with quietly increasing ardor to describe the event of healing which had occurred a century before. Glowing with the faith of the Baal Shem himself, he began to move about on his crutches. Slowly he began to take little steps, and finally, without realizing it, he threw aside his crutches. As he reached the climax of the story, he walked off firm and well. "Now that," he said, "is the way to tell a story." That also is performance language at the religious level.

The third characteristic of God-talk is that it is the language of awe. Thing-talk refers to things just as they are—neither better nor worse, neither interesting nor uninteresting. We have already seen that moral-talk—if it is projected at the highest level—finally becomes life-orientation-talk. It becomes God-talk. If we start instead with the aesthetic talk and move to its highest level, we come at last to what might be called the sublime. The sublime is very close to the sense of awe. And the category of awe is specifically religious.

Listen to some remarks of Einstein which have moved me ever since I found them a number of years ago: "The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is stranger, who can no longer wonder and stand back in awe, is as good as dead. His mind and his eyes are closed. The

insight into the mystery of life, coupled though it be with fear, has also given rise to religion." And here is a sentence which has magic in it. "To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our adult faculties can comprehend only in their most primitive form—this knowledge, this feeling is at the center of true religiousness. In this sense, I belong in the ranks of devoutly religious men." Einstein is here appealing to the category of awe, the category of the Holy, the category that gives life a sense of reverence.

One of the great books on this subject is Rudolf Otto's *Idea Of The Holy*, in which he maintains that this is the primary category of all religious language. The world as described in terms of thing-talk has no capacity to arouse this sense of awe at all. If the book of Omniscience which Wittgenstein mentioned in his lecture on ethics were written, it would not move any reader who remained entirely with the logic of the book itself. Let me put it another way. H. G. Wells, who for many years tried to translate the major concepts of Western civilization into scientific terms, describes how completely impoverished the world is when it has been reduced entirely to thing-talk. This is what he said: "There was a time when my little soul shone and was uplifted at the starry enigma of the sky. That has gone absolutely. Now I can go out and look at the stars as I look at the pattern of wallpaper on a railway station waiting room." He had reduced the whole content of astronomy to a pure, factual level. Now, I am not saying that the concrete world of nature is devoid of the power to arouse awe in us. I am saying that to reduce our communication about it to the level of thing-talk has the consequence of excluding those elements in reality which arouse awe. The fact is that if we have an eye for it, we can be moved deeply by contemplating the starry night.

Modern man has trouble with religious language, I suspect, because he is afraid of transcendence. He lives within a secular enclosure. He feels alien from the world, he is starved for meaning. And yet, if the light hasn't gone completely out, it is certain that he will know what I mean when I speak of the dimension of awe.

One of the great mistakes in the history of religion has been to try to reduce the language of awe to the logic of thing-talk. For example, in the discussions of Genesis I, we have labored the point as to whether this description of the way things are contradicts or is supported by the way things are described by biology and geology. This, I am saying, is a complete misunderstanding. Genesis I is a poem in which there is expressed astonishment that anything

should exist at all. It does not describe how things are, but simply that they are. To quote Wittgenstein again, "The mystical is not how things are, but that they are." Other philosophers also have raised this peculiar question. Heidegger says the real question is, "Why should there be anything at all?"

If we are limited to thing-talk what we do is to take the world for granted. This is the characteristic of thing-talk. But the moment we look at something and ask why it ever should have been in the first place—I don't mean that we hunt for a cause of the thing; that's thing-talk again—then there begins to rise in us the simple wonder that there should be anything at all. The first chapter of Genesis is thus a cry of wonder that there is a world. It is in effect a message to us that shining through creation is an awesome mystery which is blessed to dwell upon and contemplate.

The fourth characteristic of God-talk is that it is reference language. I find this element necessary, but I also find it difficult, and I don't have very much time to make it clear. The reason why I say that religious language is reference language, is that I want decisively to separate God-talk from personal-preference-talk.

There is a growing dogma of our time that all value talk is merely personal-preference-talk. For example, Hume wrote, "It is certain that beauty and deformity, no more than sweet and bitter, are qualities of objects, but belong entirely to the sentiment." He could have thrown in religion as well. This makes all value talk personal-preference-talk. It is my contention that sentiments and feelings have objects. You are angry. You are angry at what? You are afraid—afraid of what? You regard a painting as beautiful. It is not merely that you feel this way. There is some reason for it. You experience awe. Very well. There is some reference involved. I don't want to oversimplify this. The thing that is referred to cannot be simply referred to.

There are some biblical passages, for example, in the *Wisdom of Solomon*, or in the book of *Isaiah* where the whole point is that a man who makes an idol and falls down in worship before it—experiences awe in its presence—has made a category mistake. Of course, these writers wouldn't have said it that way, but the logical mistake is that the worshiper has experienced the emotion of awe in connection with an inappropriate object, precisely as the psychologist from Oregon would have said, "I beg your pardon," to a machine. I am saying that the emotion of awe, or the feelings referred to something. But the thing they point to cannot be pointed to directly like a chair. That is thing-talk again.

The great mistake in religious talk is to imagine that one can point directly. The reason one can't point directly is that the object of religious concern is a Being that includes not only the total range of the highest values, but includes the speaker himself, so that when he is trying to point he is like an eye trying to see itself. This talk always has to be circular. It has to move around its subject. It has to awaken, if it can, understanding in the listener, an understanding that cannot, itself, be directly the result of the talk itself. What I mean will hopefully become a little clearer as I go along.

Perhaps this will help. God-talk is the language of absolute obligation or absolute claim. It is the language of conviction. If I say that I believe very strongly that water is two parts of hydrogen and one of oxygen, I have not made a religious statement. Though I believe it strongly, I do not have a conviction about it. But if you asked me to state my religious beliefs you would be asking me for my convictions. This is what I mean by saying that God-talk lies in the realm of convictions. The things a man says when he talks religiously give away the secret of himself. This is the reason why God-talk is so serious. Let me use an example.

Jean Paul Sartre in his *Republic of Silence* talks about the kind of speech that was characteristic of people in the French underground during the German occupation. He speaks of the suffering of the people where whole blocks could be heard screaming. Under those circumstances he said, "every word took on the value of a declaration of principle. Because as we were hunted down, every one of our gestures had the weight of a solemn strong commitment." And yet, he said, tortured as they were, these men in their solitude remained faithful, and it was the others they were protecting—all their comrades in the resistance. There was, in his words, "total responsibility in total solitude." "Is not this," he concludes, "the very definition of our liberty?" I would say—is it not also a fine statement of what one means by faith.

God-talk carries the burden of a solemn commitment, a solemn conviction, a total obligation. Of course, I don't mean that it has a kind of false solemnity. Samuel Johnson once said to Boswell, "Don't smile, here comes a fool." Not that! God-talk has a place for gaiety, but the gaiety belongs in the context of the total commitment involved in the language. Let me use another example. Rabbi Israel ben Elizer, founder of Hasidic Judaism, tried to make his devotions a complete surrender, as if he were offering his heart in his hands. On the Day of Antonement he felt his devotions were cold and so was the congregation. A shepherd boy attracted to the synagogue wanted to join the prayers. Ignorant, yet impressed, he invol-

untarily gave a long shrill whistle. Both the boy and the congregation were abashed. The Rabbi said, "Our devotions are over. At last we were fortunate enough to offer an unselfish, heartfelt prayer in our midst."

So it isn't a heavy solemnity that I am talking about. It is rather that this language of absolute claim or absolute obligation is not a language which one should undertake glibly, since every statement has the value of a declaration of principle.

The sixth thing I want to say about God-talk is that it is a kind of showing. Martin Buber, on the occasion of his eightieth birthday, said, "I am not a prophet, philosopher, or theologian. I am simply a man who has seen something and who goes to the window and points to what he has seen." Very well, with the exception that you cannot point directly, and that is why Martin Buber's writings are voluminous and circuitous and keep coming back, as it were, to the same point, until finally the reader sees what is there. That is the thing I want to underscore—God-talk moves around the subject. It comes in from this side, then from that side until there is evoked in the listener the vision of what is intended. Talk cannot be a substitute for the showing, or for the seeing, if you will.

You will perhaps remember John Wisdom's remarks concerning the legal case of negligence. "Negligence," he said, "is not a matter of a simple line of reasoning but the cumulative effect of several premises, not the repeated transformation of one or two. Things are revealed to us not only by scientists with microscopes but also by poets, prophets and painters. What is so is not merely a matter of the facts. It is a matter of seeing the facts in a new light." It is more like "a difference as to whether a thing is beautiful or not, rather than a merely factual difference." This sort of thing is not a line of reasoning, but it is, as Wisdom says, "a more literal re-sitting before, re-looking and a re-listening." "The difference between men as to whether God exists," Wisdom concludes, "is not so much like a scientific debate but is more like a difference as to whether there is beauty in a thing," which is, of course, not one of the facts of the thing itself. So we are back to this notion of awe, or mystery, again. The point is that reality must show itself. God-talk is a way of re-looking, re-sitting before, re-evaluating, but without the showing it cannot come to its conclusion. It is, therefore, not an argument. That wonderful saint, Simone Weil, said, "In the last resort, certainty is always of the nature of the immediate and self-evident knowledge in which reality itself is present, and, as it were, declared itself to us." So if you don't see it, you don't see it. No argument could persuade you.

Let me give one more illustration. Consider two

ways of talking about a subject that we talk about from time to time, one which reveals that the speaker has seen what he is talking about and is accordingly able to evoke understanding in the listener—at least he has in me, and I am sure he will in you. He is talking about immortality, which again is not subject to think-talk. It's Martin Buber. You might have guessed!

Buber says, "I think death is the end of everything we are able to imagine. Therefore this means that we cannot and should not imagine life after death as merely a going on in time." That's thing-talk. "I don't even imagine going on in time," he said, "but I am certain of entering eternity. And though I cannot imagine it, I know I will enter it and this means that one can be more certain of God's existence than one can of one's own existence." This is talk about a mysterious subject that lets light shine. It is a kind of showing. Perhaps you would have to contemplate it longer to sense what I mean.

But consider this other way of talking about it and here you see that there is no vision involved at all. Here is a man who says, "Yes, I believe in immortality." "If you press me," he says, "I believe I shall enter into eternal bliss. But I wish you would not talk about that disagreeable subject."

Now let me summarize what I have said, "God" I said, is a special term in our language. God-talk is a special kind of language to be distinguished from thing-talk, moral-talk, æsthetic-talk, and personal-preference-talk. I have said that God-talk is life-orientation-talk. It is ultimate orientation, way-of-life-talk, meaning-of-existence-talk. Further, God-talk is performance language. It does what it talks about. It relates, pledges, commits, promises—it is total-performance-talk. I have said that God-talk is the language of the holy, the transcendence which breaks in upon it. God-talk is therefore a kind of reference language that is unlike reference in fact-talk, because the reference cannot be pointed to directly. It is a kind of awed address, if you will. I say that God-talk is the language of absolute claims, obligations and convictions. And finally, God-talk is a kind of showing—not an argument or description.

I hope that you can now see that God-talk is a special kind of language. That to be successful with it, we must master its logic. Perhaps you can also see, if you have followed this lecture, why God-talk seems so confusing much of the time. It simply won't come out like fact-talk or even simpler forms of moral-talk. My remarks perhaps make clearer why the symbols of God-talk are myth, paradox, sacrament, sacrifice and stories—the whole vocabulary which belongs to religion. It does not exist out of any desire to be obscure or confusing. It is the necessary vocab-

ulary of this kind of talk, which cannot be direct and literal.

To be literal is the great mistake. You cannot make thing-talk into God-talk by just raising your voice. And, unfortunately, there is no neutral language to employ in its place. In the *Phaedrus* Plato played ironically with the idea that the lover should really prefer the talk of the non-lover. The non-lover is not prejudiced. He is able to see things as they are. He is able to talk in such a way that the beloved ought to prefer that language. But naturally not, the beloved irrationally prefers the language of the lover. And this is simply an ironic way of saying that God-talk is like love talk. And the lovers know what they mean. T. S. Eliot has spoken of the struggle to express oneself meaningfully in this region. It is a good warning.

each venture

Is a new beginning, a raid on the inarticulate
with shabby equipment always deteriorating
In the general mess of imprecision of feeling,
Undisciplined squads of emotion.

Occasionally, perhaps only very occasionally are we successful. Here is one occasion of success. Gerard Manley Hopkins talks about the presence of God in the world. And after having described the searing of nature by man, he writes:

And for all this, nature is never spent;
There live the dearest freshness deep down things;
And though the last lights off the black West went
Oh, morning, at the brown brink eastward,
springs—
Because the Holy Ghost over the bent
World broods with warm breast and with ah!
bright wings.

The literalist is suspicious and believes that symbolically means "not really." But that is a misunderstanding. Let me close with words that have sufficient ambiguity to carry the tone of the whole lecture.

My colleague, Mr. Scott, says that when he gets to those ambiguous moments, he thinks he should sing his lecture—but my voice won't sustain that effort. So I will close with these words from the poet Ferlinghetti:

I am waiting
to see God on television
piped onto church altars
if only they can find
the right channel
to tune in on
and I am waiting
for the Last Supper to be served again
with a strange new appetizer
and I am perpetually awaiting
a rebirth of wonder.

SPORTS

By STAN FARBER, '63

One of the most interesting basketball campaigns in many a season is awaiting University of Puget Sound basketball fans.

A new era is about to begin, and youthful talent—sometimes appearing as bright as a polished gem, otherwise showing as rough as an uncut diamond will be unveiled by Coach Russ Wilkerson, beginning his fifth year at his alma mater.

First and foremost, the Loggers will campaign as an independent, although playing what amounts to almost a full Evergreen Conference slate. Puget Sound officially leaves the EvCo Jan. 1, but, for all practical purposes, became an independent the day football season ended.

Wilkerson and his freshman mentor, Don Moseid, who is handling the yearlings of his alma mater while on a leave of absence from Tacoma's Mount Tahoma High School, have been taking a long look at the youthful Logger squad.

Emphasis will be placed on youth as the UPS hoop picture is being almost completely reconstructed. In fact, the freshman squad is regarded as one of the most talented groups of yearlings ever assembled on the Logger campus.

Only one starter from last year returns—6-1 senior guard Larry Smyth. Six-two senior Joe Peyton, who missed last season with a double leg fracture but had a record-breaking pass-catching grid season, is back to seek the starting spot he held two years ago. Those are the only two squad members with any measureable amount of varsity experience.

Six-four sophomore Terry Hammond, who played at Everett's Cascade High and saw freshman hoop action at Oregon State University last year, appears set at one forward spot.

UPS BASKETBALL ON THE AIR

All Puget Sound basketball games, home and away, will be broadcasted during the 1966-67 season. Alums who wish to follow the Loggers on the air may dial 850 AM or 103.9 FM for KTAC Radio, Tacoma. Doug McArthur will do the play-by-play and Dale Bailey will provide the commentary on the broadcasts.

The post position will be handled by 6-10, 210-pound sophomore Jim Stockham, a native of Littleton, Colo., who has a tremendous amount of potential. He has a soft, feathery touch, jumps well and takes a back seat to no one on the squad in speed. He has shown the willingness to work and dedication to aspire for Logger hoop greatness.

Other starting guard candidates are 6-0 senior Jeff Hale, 5-9 sophomore Rodger Merrick, 6-3 senior Mike Pipe and 5-11 junior Rick Thome. Other possibilities are 6-1 freshman Rich Hand and 6-0 sophomore Bruce Hartley.

Besides Peyton and Hammond, other forward aspirants are 6-3 junior Don Gustafson, 6-3 freshman Bot Luty, 6-4 sophomore Jim Rawn, 6-3 sophomore Jack Seaborn, 6-4 freshman Bill Sissom and 6-4 freshman Kent Whitsell.

Ed Horne has the inside track on Mark Estill for the reserve center position. Both are 6-6 freshmen.

"We'll run as much as we can," Wilkerson says, "realizing full well that we'd like to utilize Stockham's height. He's probably the fastest man on the team. We'll probably have pretty good over-all team speed, particularly if Peyton is able to go and because of this speed, we'll probably be improved defensively over last year.

"Our freshmen are big and they've looked pretty impressive in turnouts so far. Of course, we've got a lot of sophomores on the varsity, too. The freshmen will see some varsity action — we think we've got five or six first-year men with definite varsity potential.

"During the course of the season, we should make tremendous improvement as our younger players gain experience."

Taking a look at this year's schedule, Wilkerson says "I don't see any team on there that you figure is going to be a pushover. We've got a tough schedule from the first to last game."

The schedule will call for the Loggers to travel further during the regular season than ever before, sending the Puget Sounders to Los Angeles and San Diego in December for two separate hoop tournies. And, next year, the Loggers are slated to enplane to Alaska for a series of games.

★ ★ ★

Swimming

Coach Don Duncan will have "the smallest swimming team, numerically

speaking, in many years." But the Logger mermen, while lacking in depth, will have some talented individuals.

Backstrokers Lyndon Meredith (National Association of Intercollegiate Athletics champion) and Jim Fredrickson, freestylers Doug Hanna and Dan Pender, butterflyer Al Nordell and breaststroker Don Macmillan give the Loggers a strong nucleus.

For the first time, Logger swimmers will campaign in California, traveling to Sacramento State College and the University of California (Davis) January 27-28. The Puget Sounders will also travel to the University of British Columbia Jan. 6, the University of Idaho Feb. 24 and Washington State University Feb. 25 and at home, face Oregon State University Feb. 3, UBC Feb. 18 and Simon Fraser University (new British Columbia college) March 3.

Logger mermen, beginning their 10th season of intercollegiate swimming, are slated to compete in the National Collegiate Athletic Association collegiate division championships March 16-17-18 at California State College at Long Beach.

★ ★ ★

Football

Led by senior end Joe Peyton, regarded by many as the school's greatest all-around athlete, the University of Puget Sound footballers wound up their 1966 campaign with a record-breaking 43-0 victory over Whitworth, finishing the season with five wins and four losses and a second-place tie in final Evergreen Conference standings.

Peyton went out in a blaze of glory, setting EvCo records by catching 14 passes for 191 yards in his final game and tying the season standard by grabbing 46 tosses. He now holds 10 UPS records, is a three-time All-EvCo selection and ranks as the greatest end in EvCo history.

He finished his UPS career with 119 catches for 1614 yards and 14 touchdowns, and the records would have been even flossier were he not sidelined the final six games of his junior year with a double leg fracture.

JOE PEYTON LITTLE ALL-AMERICAN

The Alumnus was notified at press time that Joe Peyton has been named to the Associated Press Little All-America football team. Peyton was the only Northwest player so honored. The nation's highest honor—a first team berth on the mythical squad—provides a fitting tribute to the greatest pass-catcher ever to perform at UPS.

The Loggers opened the season with a 17-7 win over Pacific Lutheran, then lost 19-10 to Central Washington and 21-17 to Whitworth, upset seventh-ranked nationally Eastern Washington 20-10, bowed to No. 10-ranked Lewis and Clark 19-17 at homecoming after holding a 17-10 lead late in the third quarter, dumped unbeaten Oregon College of Education 16-6, stung Western Washington 28-2 and bowed 14-7 to Central Washington before thumping Whitworth.

Joining Peyton on the All-EvCo team were offensive tackle Mike Sienkiewicz, defensive end Don Brennan and defensive tackle Joe Roundy.

Of 35 letters awarded by Coach Bob Ryan and his staff, only four went to graduating seniors—ends Peyton, Brennan and Dick McKegney and quarterback Terry Larson. Two others, offensive halfbacks Corky Diseth and Pat Larkin, could graduate in June.

Another possible graduate, 220-pound defensive tackle Jim DiStefano, a two-time All-EvCo selection, missed the entire season when he broke his arm on the first day of practice during a blocking drill. He has two seasons of eligibility left.

As one of the finest crops of freshmen footballers in UPS history matured, the Loggers showed signs of gridiron power, forewarning future foes that UPS intended to regain its place among the top small-college gridiron powers in the Northwest.

A freshman football team, first in the school's history, played an important part in the learning process of a Logger yearling's gridiron education, allowing the coaches to bring the youngsters along slower but also offering an opportunity to give much-needed experience.

With the recruiting campaign already going full-tilt for next year, and with many attractive future gridiron dates

with teams from California and Hawaii, the outlook is indeed bright.

★ ★ ★

Topper Trips

Three Toppers, UPS athletic boosters, were awarded trips to follow the Loggers to future football games at a gathering following the Whitworth football game.

Bill (Grumpy) McLaughlin, athletic director at Kirkland's Lake Washington High School and former Logger grid great, will travel with the Puget Sounders to the University of Hawaii at Honolulu Sept. 28, 1968.

Tacoma grocer Fritz Gosselin will accompany UPS to its California Western game at San Diego next Sept. 20 and Tacoma sporting goods dealer Vic Cozzetti will travel with the Loggers to the University of Pacific contest at Stockton, Calif., Oct. 25, 1969.

The Toppers have some plans for the upcoming basketball season, not the least of which is the annual "road trip" to the Seattle Pacific College game Feb. 7. It was a "barrel" of fun the past two years.

The Toppers have some plans for the upcoming basketball season, not the least of which is the annual "road trip" to the Seattle Pacific College game Feb. 7. It was a "barrel" of fun the past two years.

As of press date, there were 137 Topper members. If you're not one, contact Alumni Secretary Doug McArthur, 206 Student Center, or the officers of the Seattle, Tacoma and Olympia chapters:

Seattle — Warren Moyles, president; Coke Roberts, vice president; and Gerry Murdock, secretary-treasurer.

Tacoma — Jack Fabulich, president; Ing Thompson, vice president; and Doug McArthur, secretary-treasurer.

Olympia—Gary Hoppes and Charlie Roe, organizers.

If you would like to form a Topper chapter in your city or would like to welcome the Loggers to your community on a future athletic trip, contact McArthur.

★ ★ ★

Loggers Go NCAA

The University of Puget Sound announced Oct. 13 that its athletic team will participate in future events and tournaments of the National Collegiate Athletic Association. Logger teams, in the past, have participated under the banner of the National Association of Inter-collegiate Athletics.

UPS Athletic Director John P. Heinrich made the disclosure, noting that the university has been a member of both the NCAA and NAIA for many years. The decision means that Puget Sound no longer will compete in NAIA District One tournaments, playoffs, or championship

meets.

Notifications of the change to NCAA competition were given by UPS Vice President Richard Dale Smith in letters to NAIA District Chairman Mark Salzman and NCAA Executive Director Walter Byers. Last December, UPS notified Evergreen Conference officials of its withdrawal from the league effective Jan. 1, 1967.

"In drawing up our future schedules as an athletic independent," Smith commented on the move, "we will be associating with increasing numbers of colleges and universities who are active members of the NCAA. In addition, we necessarily must establish the set of regulations by which we will abide and the tournaments and others such events in which we desire to be considered possible participants."

Heinrich praised the Evergreen Conference and the NAIA for a "most pleasant association" during the past 19 years but pointed out that "the enrollment trend at UPS toward ever-increasing numbers of out-of-state students indicates that the athletic future of this university lies in a different direction."

The Logger campaign toward NCAA events and tournaments is already in effect.

The university has notified NCAA officials of its willingness to participate in future Camellia Bowl football games which annually decide Pacific Coast supremacy among NCAA College Division schools at Sacramento, Calif.

In basketball, the Loggers will join Seattle Pacific and Portland State colleges in the race for Pacific Northwest at-large berths in the NCAA College Division regional tournament for Pacific Coast and Southwest teams.

Puget Sound swimming, wrestling, track, golf and tennis players will be eligible for national championship events in their various specialties, and Logger baseball teams will be given opportunity to participate in either the College Division or University Division regional tournaments. Should the baseballers select the University Division, it would be possible to play in the NCAA World Series.

★ ★ ★

Frank Walter Visits

Frank Walter, former University of Puget Sound athlete, recently visited the Logger campus while on a short stop-off in the Tacoma area to visit relatives and friends.

Frank is in his fourth year as the sports information director at West Point. He had worked seven years in the Academy's admissions office before taking over the sports publicity chore.

(Continued on Next Page)

Logger Hoop Slate

Dec. 1—Pacific Lutheran at UPS.
Dec. 7—St. Martin's at UPS.
Dec. 9-10—Daffodil Classic at UPS.
Dec. 16-17—Pamona Invitational Tournament at Los Angeles.
Dec. 20-21-22—Cal Western Tournament at San Diego.
Jan. 6-7—Whitworth at Spokane.
Jan. 9—Eastern Washington at Cheney.
Jan. 14—Portland State at Portland.
Jan. 27-28—Western Washington at UPS.
Feb. 3—Central Washington at Ellensburg.
Feb. 7—Seattle Pacific at Seattle.
Feb. 10-11—Eastern Washington at UPS.
Feb. 13—Whitworth at UPS.
Feb. 16—Seattle Pacific at UPS.
Feb. 20—Central Washington at UPS.
Feb. 21—Western Washington at Bellingham.
Feb. 25—Pacific Lutheran at Parkland.

SPORTS *Continued* . . .

More UPS Toppers

Louis O. Grant, '31
R. Lowell Magoon, '62
Dr. Bill Wilbert, '50
Jack Fabulich, '51
Frank A. Bower, '33
J. Don Shotwell, '31
Bill Funk, '51
Dill Howell, '26
Tom Names, '59
Robert C. Lyon, '48
Len Spanich, '52
Mitchell Lundquist, '56
Carl G. Faulk, '36
Melvin W. Miller, '38
Robert F. Ehrenheim, '56
Richard L. Landon, '52
Don Jaenicke, '52
Carl Kuhl, '37
Robert E. Mills, '50

Tip Lockhart, '51
Chet E. Baker, '33
Harold Bird
Charles L. Horjes, '49
Howard Larkin, '28
Frank Sulenes, '39
Bob Hunt, '54
Frank Taylor, '50
Craig Lowry, '58
Dr. Ted Johnson, '45
Bob Carlson, '53
Stan Langlow, '50
Lee Gilsdorf, '50
Barry McCabe, '63
John Condon
James W. Petersen
Richard B. Crowe, '63
Richard Chiarovano, '51
Robert L. Rovai, '54
Jack Murphy, '57

TALK ON CAMPUS . . .

NEW ALUMNI DIRECTORS . . .

New directors to the Alumni Board, announced following election at Homecoming '66 by Douglas McArthur, alumni secretary, are the following: Allan E. Herzog '53, Kenneth T. Langlow '49, Richard G. Lewis '51, Thomas S. Names '59, Charles R. Swanson '42, all of Tacoma.

Elected as representatives of the alumni board to the University's Board of Trustees are Richard C. Brown, Seattle, class of '50, and Wade Garland, Tacoma, former Alumni president, class of '48.

WHAT CLASS . . .

Official registration figures compiled by the office of University of Puget Sound Registrar Jack McGee show that 2,164 fulltime students are attending classes.

The freshman class is the largest, with 561 students. There are 499 sophomores registered, along with 468 juniors and 479 seniors.

Ninety-six graduate students and 61 special students round out the total enrollment figures. In addition to fulltime students, additional students are attending the University's military centers classes and night classes on the Logger campus.

HE'S PUBLISHED . . .

An instructor at the University of Puget Sound is co-author of a significant article on international law being published this week in the *Syracuse Law Review*.

J. Walter Dragelvich, instructor in political science at UPS, and a Boston attorney, Prospero Virdon, Jr., cooperated on research and writing the article after they realized that no authoritative work on the subject existed.

Now, with the aid of their article, it will be possible for lawyers all over the country to take on cases involving claims against governments for property lost through nationalization.

The article is titled, "Jurisprudence of the Foreign Claims Settlement Commission of the United States: Nationalization."



"Jimmy, did you hear that one . . .?" Steve Kneeshaw, team captain Jimmy Corbin, Ken Petterson, and Mark Wallace (l. to rt.) join intellectual forces in answering a question in a recent practice session under game conditions at Clover Park Studio.

ON TV CHRISTMAS DAY . . .

Eleven University of Puget Sound students have earned places on a question and answer team that will take five of them to New York City for a Christmas Day appearance on a national television program.

The students scored higher than any of the other 90 UPS undergraduates competing in an elimination test, according to Dean Robert H. Bock, who is heading a staff of faculty coaches for the team.

The television show is NBC's "College Bowl," appearing locally on Channel 5 at 5:30 p.m. Sundays.

Four students from Tacoma made the "first team". They are: Stephen Kneeshaw of 1420 No. Shirley, James Lovejoy of 2527 Locust Ave., Dave Rostedt of 863 So. 80th and Mark Wallace of 1267 Fernside Drive.

Other students selected are: Jim Corbin of Auburn, Sheldon Goldberg of Livonia, Mich., Anne Hulit of Canby, Ore., Linda Johnson of Port Orchard, Robert Nelson of Olalla, Kenneth Peterson of Bremerton and Jeffrey Slottow of Los Angeles.

Five alternates were also chosen on the basis of their competitive test scores. They are: Gracia Alkema, Richard Carroll, Paul Fish, Lewis Hopkins and Rowland Huske.

NEWS OF FORMER CLASSMATES

1896

Myrtle Misner Claussen missed Homecoming this year, but sent greetings from her residence, Franke Tobey Jones Home, Tacoma, where she reports she is in good health and spirits and welcomes visitors.

1905

Mrs. Dix H. Rowland (Georgina C.) 84, died Nov. 24 in Seattle. One of the oldest graduates of UPS, she was born in Bandon, Ireland and lived in Tacoma from 1903 to 1964 when she moved to Seattle. She was a member of First Methodist Church, Tacoma, Pi Beta Phi Sorority and Chapter C., PEO. Two daughters are Mrs. Maynard L. Pennell and Mrs. Edward A. Poliak, both of Seattle.

1906

Present at Homecoming '66 to receive 50 year plaques were Hazel M. Bock Herrick, Wesley Gadrans; Paul T. Granlund, Tacoma; Nola Langford Thralls, Tacoma; Marion Maxham Hill, Tacoma; William H. W. Rees, Seattle; Mabel Meiers Kirby, Orting. Others eligible but unable to attend were Alice G. Hedberg and Victor J. Hedberg, both Tacoma. Elsie Scofield Wood, now deceased, was a member of this class as was Eva Woolford Bradschi, address unknown.

1919

Mrs. Ray Jorgenson, Tacoma, writes "I think we have a real live Alumni office and I enjoy all the mailings."

1921

Rita Todd Drum couldn't make Homecoming this year but is teaching voice and piano in Centralia.

1926

Allan V. Hokanson writes he is in Medford, Ore., at 125 Cottage St., Apt. D, and retired from railroading. He's thankful for rain, for the Rogue River and fishing and for a beautiful golf course.

1929

Dorothy M. Jones Stauffer completed 9 years on the State Council of Education in California on Nov. 11 and seven years on the Ethics Commission in December, 1967. "Then I'll participate in UPS alumni activities."

1930

Tacoma City Attorney, **Marshall McCormick** attended the 31st annual convention of the National Institute of Municipal Law Officers in Quebec, Canada.

1931

Mrs. George Dague (Minabel Stephens) is president of the UPS Woman's League.

1932

Charles C. Guilford is assistant manager of the Tacoma office of Dean Witter and Co.

Chick Guilford was on Station 5, NBC New York, on the "Jeopardy" program in October.

Wilma Frederick Tanzy is teaching piano and organ in Tacoma; enjoys her gardening.

1933

Elizabeth Bann Poinsett reports that she is teaching special reading classes

in Fife, Wash.

Morris F. Summers is director of drama and speech at Tacoma Community College.

1935

Jane Wichman McHugh, 226 St. Andrew, Rapid City, S. Dak., finds the ALUMNUS carries notes about persons she used to know. She and her husband have lived in Rapid City for 19 years where he is professor of metallurgy in the S. Dak. School of Mines and Technology. They have three daughters, 23, 21 and 19 and a grandson. She also teaches piano.

Lois Twaddle Abeling hopes she can attend Commencement reunion and frequently sees Horu Semba Tanabe of Capitol Hill Methodist Church, Portland, Ore. Daughter Janet is a freshman at OSC and son, Steve, a sophomore at Tigard H.S.

Jack Sprenger, Auburn, refereed the UCLA-Pitt game in the Los Angeles Coliseum. Their daughter, Mrs. Wheeler Summerhill (Susan Sprenger '60) and baby will be near them this year while her husband is in Viet Nam.

1937

Maurice Webster is vice president and general manager, CBS Spot Sales, New York, N.Y.

1938

Valen Honeywell, a Tacoma attorney, is a new member of the Tacoma Library Board. His term will expire in 1971.

Cmdr. Lewis E. Mosolf has retired from active Navy duty after 24 years and expects to reside with his wife, former Doris Hines '41, near Bremerton. He will work for North American Aviation Corp. Son John is serving in Viet Nam. Ellen is at U of Washington, Richard, 12, and Mark, 4, are with their parents.

1939

Francis J. Galbraith has been chosen as the first U. S. ambassador to the Republic of Singapore. He previously served as charge d'affaires ad interim in the U.S. Embassy in Indonesia.

Roger Mastrude, a vice president of the Foreign Policy Association, toured Western Europe this autumn. He and his wife, the former Margaret Sines, live on Long Island, N.Y.

1940

Charles J. McNary and wife Lillian, and their two sons have moved from Whittier, Calif., to Pittsford, N.Y., to live at 1 Whiteston Lane. Long associated with Eastman Kodak Co., he has been appointed marketing specialist for camera store relations.

Mrs. Helmut Jueling (Ruth Jensen) is president of the Tacoma Orthopedic Association, a sponsor of Mary Bridge Children's Hospital. Husband Helmut '38 ran a successful political campaign to be re-elected legislative representative from his district and made nation-wide news with the financial report of his expenses — 87 cents for a can of paint used to refurbish signs used in a previous race. Juelings' older daughter, Julie, a junior at UPS, goes to Europe with the UPS Overseas campus this spring.

Gertrude Kiser Crilly writes from California that she has a son married and another son is a graduating senior at State College in Long Beach.

Maj. Robert Bjorklund returned after a year's service in Viet Nam to be stationed as chief of generator maintenance for Hdqtrs USAF in Wiesbaden, Germany. His address is Hdqtrs. USAF/Civil Engineering, APO N.Y. 09633.

Mrs. Kenneth Swift (Jessie Willison) writes from Lafayette, Calif., that she longs to see former classmates. "The reunion dinners for '40, '41 and '42 sound great!"

Maj. (ret.) Kay Sutherland wrote from California that she was at long last able to attend Homecoming. Then had to rescind her reservation in favor of a hospital seige at Letterman, San Francisco, for an ulcer attack. Write her now at 31 Knight Dr., San Rafael, 94901. Better luck next year, Kay!

1941

Class of 1941 attending the 25th reunion dinner at Homecoming time included: Lyall Jamieson, Tacoma; Dr. Helen Wiltshcko Beaman, Boise, Ida.; Louise Davies, Lake Stevens; Betty Jones Looney, Shelton; Don and Dot Rasmussen, Portland, Ore.; Jack and Florence Hoheim, Tacoma; Tom Hill, Great Falls, Mont., and wife, Betty, '43; Hugh MacWhirter, Mercer Island, Wash., and wife, Erna, '39; George Mitchell, Seattle; Merritt Nelson, Tacoma; Joe Price, Tacoma; Tom Ray, Palm Springs; Dr. Robert Burt, Tacoma.

The Rev. Fred Hertzog is one of 12 new directors elected for the Easdie Multi-Service Center, Tacoma.

Mrs. Richard K. Worthen (Janet Robins) and family, are back in Tacoma for a year after a year's residence in Bangkok. Her husband was with the Agency for International Development assigned to Saigon. Older daughter Helen is married — Kathy and Edward are with their parents.

1942

John Charles Richards has been assigned as project geologist for Libby Dam in Montana. His new address is Rte. 2, Box 1462, Libby, 59923

Mrs. James Lewis (Jeanne Rosso) writes she and her husband are building a new home in Spokane.

Dirick Nedry couldn't make Homecoming but asked to be remembered to the Sigma Mu Chis.

1943

The Rev. Sam Batt, pastor of Salem E.U.B. Church at Barrington, Ill., attended the general conference in Chicago where the topic to be considered was union with the Methodist Church.

Phil Garland, Jr., former Alumni prexy, has established his own commercial art studio in Seattle, but still commutes to Tacoma. His wife, the former Janice Green, is a music teacher in Tacoma schools; daughter Diane is a senior at UPS and president of her sorority, Pi Beta Phi.

Richard Giltner, now a professor of organ and theory at Breneau College in Gainesville, Ga., gave an organ recital in Tacoma during a visit in September.

Dr. Edward Winskill is president-elect of the Pierce County Dental Society.

1946

Margaret Jarvis is teaching the third grade at Wishkah, Wash.

1947

Dr. Ed Hungerford is chairman of the English department at Southern Oregon College in Ashland, Ore.

Replies at Homecoming, accompanied by regrets at not attending, came from Barbara Reed Freeman, Elaine McLorinan Swanson, Mrs. John (Polly) Packard.

Mrs. Packard writes her husband is a fisheries biologist with the U. S. Fish and Wildlife in Gulfport, Fla., 1302 - 58th St. S., and that four children, 3-10 years in age, keep her busy.

1948

Charles Mitchell is with the Defense Dept. at Fort Lewis Medical Station. He would like to hear from classmates.

Mrs. Norman Hallyburton (Katherine Alm) writes she and family have moved to Gilchrist, Ore., a lumber town between Bend and Klamath Falls, to own their own supermarket. "Everyone is invited to stop by when in Central Oregon," she writes.

1949

Mrs. William Wilbert (Gretchen Swayze) is teaching kindergarten classes at Artondale School, near Gig Harbor, Wash.

Dr. and Mrs. Philip M. Anselone (he '49, she '51) are in Madison where he is doing research at the University of Wisconsin. They will return next year to Corvallis.

George P. Wehmoff and his wife, **Merle Stevens**, invite everyone to attend Alaska's Centennial next year. They are living in Anchorage and frequently see Puget Sounders who are en route to the Orient or Europe. "We truly enjoy visiting with them."

1950

Maj. Clifford R. Mathews has been assigned to the Army Strategic Communications Command in Viet Nam.

Norval J. Stockness is business manager of KFRE—AM, FM, TV, in Fresno, Calif.

Charles W. Gipe, in San Diego, is a material engineer (electrical) for National Steel and Shipbuilding. He's now Lieutenant Commander in the Naval Reserve. Celebrating a 20th wedding anniversary in November, he and his wife have a daughter 14 and a son 12.

Billy D. Brouillet was awarded the only Washington State grant for graduate study in the visually handicapped field.

Donald G. Bremner, a reporter and feature writer for the Baltimore Sun, is one of eight American newsmen who have been awarded fellowships in Columbia University's Advanced International Reporting Program. Newsmen spend an academic year acquiring specialized knowledge useful in the reporting and analysis of international developments. He and his wife, the former **Dee Brevitt** '51, spent two years in Korea with the American Friends Service Committee and he has been with the Sun since 1955. A magazine article by Bremner won a 1965 National School Bell Award from the National Education Association.

Earl H. Dryden has been named head of the National Bank of Washington's

Parkland (Wash.) Branch.

1951

C. Harry Garrison was graduated from Garrett Theological Seminary in June '66 and is now minister of the Browns Point Methodist Church. He and his wife, the former **Maxine Shaw**, live at 1501 - 49th St., N.E., Tacoma, 98422.

Larry Rodgers is counsellor and assistant football coach at Everett (Wash.) Junior College.

1952

Barbara Wheeler Cornelison lives in Seattle where she is going through the chairs of the Order of Eastern Star.

Carroll G. Clifton is administrator of the State Department of Public Assistance in Whitman County, Wash. He., his wife and daughter live in Colfax.

Mrs. Richard Davisson (Jean Corliss) lives in Quincy, Wash., where her husband is a grade school principal and their two sons play junior high school football.

Roadl Reitan appeared in a leading role in the Seattle Opera House in November. He and his wife, Beverly, are returning to make Tacoma their home. Reitan, a baritone, has sung with the Metropolitan Opera Co., Berlin Opera, San Francisco Opera and in Florence and Milan, Italy.

Mrs. Ronald L. Hendry's husband will be the new prosecuting attorney for Pierce County. She is the former Wylen Wilson. They have two daughters.

1953

Mrs. Lloyd Sass represented Tacoma at the 10th anniversary Town Affiliation Conference in Washington, D.C. She is chairman of the Sister City Committee of Tacoma, whose sister city is Kita Kyushu, Japan.

1954

Royald LaPlante is taking graduate work in education at Washington State University.

Marjorie Casebier appeared in the San Anselmo Festival Theater as the girl lead in "The Typists."

Sister M. Peter Raybell, O.S.B., writes from Bismarck, N. Dak., that she has been newly appointed to the position of chairman of the Social Sciences department of St. Mary's Central High School in Bismarck. She also was elected president-elect by the N. Dak. Educational Association's N. Dak. Council of Social Studies and will be a delegate to the National Council of Social Studies convention in November in Cleveland.

Robert Hunt Jr. is a registered representative for the Tacoma Branch Office of the Frank Russell Co., Inc., which sponsors Bondstock Corp., a Tacoma-based mutual fund. Hunt is a former Alumni director.

1955

K. Scott McArthur has been named as staff attorney for the League of Oregon Cities. Recently admitted to the Oregon bar, he has been in newspaper and radio work, has worked with Associated Press, United Press International and last year served as instructor in English and Journalism at Mt. Angeles College.

1956

William F. Barber has a new post of sales supervisor with the Georgia Pacific Co. He and his family live in Tacoma.

1957

George H. Samuelson Jr. is an English instructor at the University of Southern California and lives at 10769 San Jose Ave., Lynwood, 90262.

Frank Olsen is principal at Mountainview Elementary School, in Edgemont, Wash. His wife, the former **Sandra Webber**, is occupational therapy consultant at Puyallup Manor Nursing Home.

Dr. Thomas C. Anderson is associate professor of education at UPS, coming most recently from University of Oregon.

Lewis Dibble, director of financial aid at UPS, has been appointed coordinator of the Financial Aid Information Project for Pierce and Thurston Counties. The program encourages students from low income families to continue vocational education, either in college or trade school.

Mrs. S. David Prince (Sybil Enschede) exhibited art work at the Leavenworth City Park. She teaches in Chelan.

Mrs. Don Burk (Nancy Wagner) lives in Ellensburg where her husband is auditor at Central Washington State College. Even with four children, she is working toward a master's degree.

Floyd W. James is division manager for Colorado and Nebraska of the American Building Maintenance Co. He and his family live in Wheatridge, Colo.

Don Kendall and his wife, former **Dot Stuart** '61, are both at Corvallis, Ore., working on Ph.Ds in chemistry.

1958

Henry Spencer Stoker Jr. is instructor of history at UPS.

1959

Darrell Finley and wife, the former **Marsha Smith**, live in Waikiki Beach, Hawaii. Their family of four boys includes twins and "we'd love to have you look us up on your next vacation," they write.

Mr. and Mrs. Charles Sartwell (Cheryl Zumwalt) announce the birth Sept. 24 of a baby daughter, Ann Elizabeth. They live in Portland, Ore., and like to hear from other alumni.

Mrs. D. F. Smith (Sharon L. Monaghan) lives at 5804 - 218th S.W., Montlake Terrace, Wash., 98043.



DEATHS

Mrs. Hilda Breining BA '57
Mrs. Charlotte F. Murphy BA '51
Dr. Cleve Olson '22
Mr. Foster E. Leonhardt BA '65
Mr. Charles Verner Nelson '51
Mrs. Clayton (Ellen Virginia) Huey '34
Mrs. Wallace Hallberg (Mercedes Bennett) '33
Mr. David deWolf BM '60
Mrs. William J. Ellis (Mary Elizabeth von Boecklin) '35

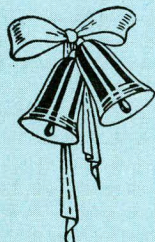
(Continued on Back Page)

PARENTS and FRIENDS—If you have a daughter or son who is now married and you are still receiving their mail, please send us their new name and address.

Return Requested

Former Classmates

Continued . . .



WEDDING BELLS

Gail Elaine Bouldron BA '63 to Stephen Adams
 Kathleen Borgen '66 to John R. Sheller
 Martha J. Christensen '68 to Daniel William Wall
 Patricia Elaine Peterson BA '66 to John Huber BA '65
 Julie Ann Arbuthnot to Allen Edward Stohl '64
 Nancy Louise Harrington '66 to Max Wallace Flockertzie
 Judith Anne Mason BA '66 to Wayne Delmer Carlson BA '66
 Patricia Evelyn Griewe '66 to Charles Lee Rickabaugh '66
 Colleen Alice Reede '68 to Jim Allen Stipp
 Catherine Hunt BA '66 to Ralph E. Bauman BA '64
 Leslie Ann Tash BA '66 to John Richard McKnight BS '66

Dianne Elizabeth Flem BA '66 to Emerson Mulford, Jr.
 Lauren Anne Frahm '67 to Norman Edward Reilly BA '64
 Sharon Dixie Goulet to William Arthur Tipton BA '65
 Carol Wright to Ray Jones BA '64
 Janis Reavis BM '64 to Philip Knobel BA '64
 Nancy Louise Strickland '65 to John C. Rowe '66
 Judy Mae Keister to Orville Heidal Jr. '66
 Susan Marie Peterson '66 to Fred Stephen Andes III
 Nancy Jane McDearman to Capt. Dennis Allen Forgey '61
 Nancy Lee Drew BA '66 to Lt. Rodney Carlisle Orrison
 Andrea Nelson '68 to Jerry Authier
 Sharon L. Monaghan '59 to D. F. Smith
 Jacqueline Monroe Ihasz '65 to David Edward Whittaker '65
 Lisbeth Ekstrom to Michael Pettibone BA '66
 Andrea Diane Watt BA '66 to John Patrick Jewell BA '66
 Janet Lorene Graham '62 to William Michael McMenamin
 Mary Jane Miller BA '66 to Arthur Gary McLarney '67
 Sandra Joan Proudfoot '64 to Lawrence Charles Fay
 Constance Anne Hermsted BA '65 to Dennis Dean Hinton BA '66
 Susan Ann Slechter to Roger William Gracey '68

Joan Alice Lincoln '67 to Mark David Andrews BS '66
 Patricia Kay Sellin '68 to William Henry Heath BA '66
 Kathleen Heany BA '66 to James Leo DiStefano '67
 Janet Carol Durbin BA '66 to Duane Ray McNeely '69
 Sharon Leigh Evans '68 and Ronald Robert Mann BA '66
 Linnea Luann Enz BA '66 to William Earl Simons BA '66
 Penni Lee Schindler to Larry Robert Lewis '66
 Joanne Frances Riehl BA '65 to David Dickison '65
 Elsa Elizabeth Lindberg to Charles Mark Smith BA '61
 Cherry J. Craig BA '66 to Thomas E. Spring BA '65
 Judiane Flinto to Richard Johnson BA '66
 Barbara Annette Smith to Alvin Lowell Rader, both '67
 Sally Jayne Washburn to Kenneth McGill BS '61
 Julie Morin to John Higgins BA '62
 Ardyth Carol Nestegard to Ralph Alexander BA '57
 Marilyn Joyce McFarland to Robert James Kellogg BA '61
 Neena Lee Rieder BA '66 to Fred Adam Kirsch BA '66
 Ann Katherine Richardson BA '63 to James E. Fox BA '62